(35)

A VVARNING-PEECE TO VVARRE:

WHEREIN

Is declared the Originall, Nature, Antiquitie, and Celebritie of a *Souldiery*.

As alſo,

The ſeverall Grounds of the vulgar Miſpriſion, and Diſeſtimation of that worthy CALLING.

with,

A ſhort *Application* to the preſent occaſion of the *Expedition* for IRELAND.

LONDON,
Printed by *R. Olion*, and *G. Dexter*, in the Yeare.
MDCXLII.

51 (35)

A

A VVARNING-PEECE TO VVARRE:

IF the *Angells* and first man had continued their created prime integrity; the *Earth* aswell as *Heaven*, had still remained a *Paradise*. But the fall of the *Angells* made way to the fall of man; and both to a fall of multiplied miserie. And amongst others, not the least of all, but the greatest rather, is this, the miserable distemper of the whole creation together, and of the creatures, each with other, but specially the unhappy creature man, who through his first fall is now (as I may so speak) fallen all a peeces; but in a two fold speciall division, divided against himselfe, and divided against *God*; Man against man, yea Man against *God* his maker, sinne having thus infested the nature of man; The same *God* that made the Creature is now most justly become an enemy to it, yea a destroyer of it; The Hosts of Creatures being now become *Hostes* indeed, enemies to him that gave them being. And like *Acteons* doggs forgetting the law of Creatures, doe turne their hearts and hands a-

gainst the God that made them, So that the God of peace is now become a Man of warre, a God of vengeance; bearing Armes (as I may so say) against his owne Creature; and engaging himselfe not onely in his owne Quarrell against his enemies; but the Creature against it selfe; *Angels* against *Angels*, and *Angels* against *Men*, and *Men* against *Men*,. So that the Herauldry of *Militia* and Soldiery, as it is of prime Antiquitie, so it is proportionably honourable; the *Antient of dayes*, the *Almighty* himselfe being the Lord of *Hoasts*, and a *Man of Warre*, so called, *Exod.* 15.

Now the Lord hath cast the whole World into; a two-fold Squadron, the side or seed of the Woman, and the side or Seed of the Serpent, the side of *Michal* and the *Dragons*; the *Divels* and *Gods*; *Christs* and *Antichrists* side. And although the Lord bee infinitely able of himselfe to vindicate his own name and glory from the violations therof by his wicked Enemies in the World; yet notwithstanding such is his pleasure, that he wil (even as it were) share with his people in his omnipotent power to take his part, and to help with him against the Mightie. Now, of all causes of a just *Ware*, there is none in any comparison like unto that wherein the name of God and his glory is most invaded, which must needs be the violation of the true Religion, and of the true Church, the Spouse of *Christ*; Idolatry and extirpation of the trueth, being in a proper sense, the most treasonable, transcendent invading the throne of GOD Of all other. Against which the Lord hath provi-

dd

ded not only Statutes of death, *Deut.* 23. and *Zach.* 23; but it is the ſentence even of *Chriſt* himſelfe, *Revel.* 21. that blood ſhall be given the Idolaters to drinke; for they are worthy; and they ſhall drink of the wine of the wrath of God, which is powred out without mixture into the cup of his indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the holy *Angels*, and in the preſence of the *Lambe*; and the ſmoake of their torment aſcendeth up for ever and ever. And if the Lord himſelfe, and his glorious *Angels* doe not deſpiſe this great imployment; and in all times the moſt worthy Kings and Princes have (next the faith of *Chriſt*) eſteemed it their greateſt honour, as the time would faile me to tell of *Abraham*, *Moſes*, *Joſhua*, *Gedion*, *Baruch*, *Sampſon*, *Jeptha*, *David*, *Iehoſhaphat*, *Samuel*, and thouſands more, who through faith ſubdued Kingdomes, eſcaped the edge of the ſword, out of weakneſſe were made ſtrong, waxed valiant in fight, and turned to flight the Armies of the *Aliens*; of whom (ſaith the Apoſtle) the world was not worthy. It is a miſery to thinke of the miſchievous extreame miſpriſion of the honourablenes of this worthy Calling. But I ſhall bee more profitable, if I declare the grounds of this miſpriſion. I mention onely three as principall: the firſt, the extreame deſtitution and want of the zeale and love of God.

The life of the godly is the love of God; their life is hid with *Chriſt* in God; and their properliving is by faith in him: will any man hazard his life, or a leſſe thing for him whom he loves not? No ſurely. Thoſe worthies before ſpoken of, the many and mighty things they did, *Heb.* 11. by faith (ſaith the Apoſtle) they did them all. *The wicked flee when none purſueth, but the righteous are bold as a Lyon.* The ſecond, is a groſs miſtake about the nature of the naturall life, men ſuppoſing

it to be that which in truth it is not, and a proportionable putting too much upon it: but let the Scripture tell you what it is. *It is a vapour* (saith *Iames*) *which appeareth for a little while, and then vanisheth away*: a meere apparition, of a meere vanishing vapour. Nay further, *Eccles.* 3. 19. *That a man* (as concerning this) *is no way above a beast*; yea, I may truely say that betwixt the naturall life of the greatest Monarch and the contemptiblest meanest worme, there is no difference; for (saith the Wise-man) they are both alike equally vanitie. I name a third, which is the result of the former two; a base inordinate feare of the losse of life, from which men forme in their minds meane low and loathsome conceits and thoughts of this honourable Calling: But let such consider; if the Lord doe call for helpe unto them, and they withdraw what *Christ* saith, *he that saves his life shal lose it*. The Lord hath a *Magazine* full of instruments of death; he hath more wayes then one to fetch away thy life from thee, and must a losse of life needs follow thee in the helpe of God against his enemies. Doe not say so, bely not God, but mark well his owne words, *Deut.* 20. 4. The Lord your God is hee that goeth before you to fight for you, against your enemies, to save you, (saith God) to save you; *Let God be true, and every man a Lyar.*

It was a brave answere of those two Worthies *Caleb* and *Ioshua* to those cowardly murmurring wretches, *Numb.* 14. Feare not the people of the Land (say they) for they are but bread for us, their shield is departed from them, & the *Lord* is with us; feare them not: And is the Lord with his people to fight for his people against their enemies; I beseech you then who shall goe with him to fight his Battailes; shall the Divils servants doe *Gods* worke? shall the holy *God* walke in the midst of a company of ungodly wretches? shall his

Attendants

Attendants in this his Service be a ragged Regiment of the Divels blacke guard, a company of deboist disordered *Tapsters* and *Ostlers*, under the conduct of a compay of roaring swearing abominable Captaines and Leaders. Will the Lord of hosts thinke you be contented to be thus manned in that great expedition of *Deborah* and *Baruch*; *Judg* 5. the Rulers and such as handle the pen, offered themselves willingly; but for the division of *Reuben*, there were great thoughts of heart. It is probable that pressing of souldiers was in no use in these times which I gather from *Deut.* 20. by severall circumstances which I leave to the intelligent Reader to consider of. The mindes of men were of anobler mettle in these times, then to be prest and driven to this honourable service. It is the *Stigma* wherewith the Nobles of *Israel* are branded by the holy Ghost, *Nehem.* 3. that they put not their neckes to the worke of the Lords, and have that brood of *Antichrist*, even in this our Land imbrued their hands in the precious blood of so many thousand Saints and Martyrs our noble Ancestors, besides the murther of millions of soules that are made drunke and deade by the deadly wine of the cup of that soule destroying Strumpet. And shall the blood of so many thousands of men, women and children bought and purchased by the precious blood of the sonne of *God*, be shed and powred out like water upon the earth in unexampled and unheard of wayes of more then barbarous cruelty cry up to heaven for vengeance against those cursed Rebels in *Ireland*, and even now in this day of the Lords revenges, when the Lord is gone out visibly before us hath whet his glittering sword and his hand tooke hold of judgement, shall any now consult their ease, and with those wretched *Ephramites* sit downe on this side our *Jordan* the *Irish* seas: *Cursed be hee*

that

that doth the worke of the Lord negligently, and curſed be he that (either effectu or affectu) *keepeth backe his hand from ſheding of blood,* Jer. 48. *Reward her as ſhe hath rewarded you, and give her double according to her workes, and in the cup that ſhe hath filled vnto you, fill her double: For as a milſtone throwne downe from heaven, and caſt into the ſea; even ſo with violence ſhall the great City* Babylon *be now throwne downe, and ſhall be found no more at all: for ſtrong is the Lord God Almighty that judgeth her; even ſo let all thine enemies periſh O God, and let thoſe that love him be as the Sunne that goeth forth in his ſtrength.*

FINIS.